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The final test of any book is its influence upon the readers who consider it with open mind. The members of the University of California have been particularly fortunate in being the first to hear the message conveyed in this interesting work, and also the first to make large use of the materials in University studies ranging through elementary classes to faculty seminars, and representing a wide variety of subjects related in one direction or another to the problem of history included in the story of early man. The influence of the lectures in their first presentation, and later that of the published volume, which reached an even larger audience than the lectures, has left no room for doubt concerning the interest in this subject presented in the form in which it has been given to us by Professor Osborn. It is well within the limits of conservatism to state that in this particular country no one of the several works in various languages available to us up to the present time has given such an impetus to the study of early human history as has been furnished by *Men of the Old Stone Age*. In the opinion of the reviewer, this field of study will generally be found one of the most attractive aspects of science and of history. We have needed only a statement of the case such as has been given us by Professor Osborn to make possible a larger and better understanding of the subject on the part of the great group of American readers and students, who have normally the deepest interest in all fundamental problems touching man and his environment.

JOHN C. MERRIAM

*The Inequality of Human Races.* ARTHUR DE GOBINEAU. Translated by ADRIAN COLLINS, M. A. Introduction by Dr. OSCAR LEVY, Editor of the Authorized English Version of Nietzsche's Works. New York: G. P. Putnam's Sons, 1915. Pp. 218.

At the time of its first appearance this work may have had some pretensions to the term scientific, but the rapid advancement of all branches of anthropology has deprived it today of any such claim. Its reappearance must be viewed as smacking strongly of that pestiferous reactionary propaganda to which the present war has given birth. The author's thesis is that there are three fundamental races of man—white, yellow, and black—and that all others are hybrids, resulting from mixtures between these three in varying proportions. The same three races have the relative value indicated by the order given, and the Aryan branch of the white race is above all. The great cultures among mankind have been initiated by white peoples, and when these cultures have fallen it is because the original stock has become impure through mixture

with the others. "If there is any element of life in these ten civilizations [the Indian, Egyptian, Assyrian, Greek, Chinese, Roman, Germanic, Alleghanian, *i. e.*, the culture of the "Mound Builders," Mexican, and Peruvian] that is not due to the impulse of the white races, any seed of death that does not come from the inferior stocks that mingled with them, then the whole theory on which this book rests is false." The "ten civilizations" are fully discussed in the original work of which the present translation forms the introduction, but it will not be necessary for us to wade through them in order to test the truth of the contention which forms the basis of the undertaking. "The whole theory on which this book rests" has been sufficiently refuted by later ethnologists, and any argument at this time would be superfluous.

From our author's dedication it appears that the work first appeared in 1854, *i. e.*, in the period of reaction following upon the failure of the revolutionary uprisings of 1848-9, and after the *coup d'état* of 1851. With this fact in mind the animus behind it is sufficiently apparent. Whether it was written "with intention" or not, it is to all intents and purposes an attempted justification of privileged classes from a scientific point of view. For if the white element in every culture has given it its impulse and if nations are weak or strong in proportion to hybridization, it follows as a natural consequence that the white elements within each nation are the strong ones, those best fitted to govern. In fact, these elements, in accordance with the author's theory, are bound to govern, and hence the nobility exists because it *does* belong to the superior race, and for the same reason it has a right to its position. The author is perfectly aware of the implications of his theory. He devotes some space to a consideration of the population of France, five-eighths of which he finds opposed to the ruling class and taking no part in its civilization. In a note on page 149 he quotes approvingly the following passage from Carus, "The greatest possible diversity (*i. e.*, inequality) of the parts, together with the most complete unity of the whole, is clearly, in every sphere, the standard of the highest perfection of an organism," and he deduces from it that "in the political world this is the state of a society where the governing classes are racially quite distinct from the masses, while being themselves carefully organized into a strict hierarchy." Extended comment is superfluous; we observe that "divine right," whether of kings, nobles, or property, is seldom maintained with so much enthusiasm as by kings, nobles, and owners of property, and this production of Count Arthur de Gobineau appears to be a case in point. By some Polynesian islanders it is claimed that the nobles alone have

souls, and it would not be difficult to guess with which class such a belief originated.

JOHN R. SWANTON

#### NORTH AMERICA

*The Constitution of the Five Nations.* ARTHUR C. PARKER. Albany: The University of the State of New York, 1916 (New York State Museum Bulletin, No. 184). 158 pp. and map.

Mr. Parker's latest contribution to Iroquoian ethnology comprises two principal documents and a number of minor sketches. Of these a brief version of the Hiawatha tradition (pp. 114-119) and the Appendix A: The Passamaquoddy Wampum Records (pp. 119-126) are of some interest. The Appendices B, C and D, on the other hand, contain material, in part previously published, of so superficial and fragmentary a character that the printing or reprinting of it could hardly be regarded as justifiable. The subjects are: Sketches of an Indian Council, 1846 (pp. 126-133); Minutes of the Six Nations Council of 1839 (pp. 133-144); and Minutes of the Council of the Six Nations, upon the Cattaraugus Reservation (pp. 144-152). There is finally an Appendix E, an extract from Mr. Parker's valuable article in the *American Anthropologist* (Vol. 14, No. 4, 1912) on "Certain Iroquois Tree Myths and Symbols."

The two principal sections of the work are of very considerable interest. They constitute what Mr. Parker calls "*The Constitution of the Five Nations*" or "*The Iroquois Book of the Great Law*," and are based on two manuscripts found by Mr. Parker in the Six Nations Reservation, Ontario, Canada, in 1910. The first manuscript was prepared by Seth Newhouse, a Mohawk (to be referred to as MS. 1), the second was compiled by some of the representative chiefs of the Six Nations Council, in 1900 (to be referred to as MS. 2). MS. 1 comprises an enumeration of the "Confederate Iroquois Laws" somewhat incoherently intertwined with a version of the Deganawída legend. MS. 2 gives the fullest version of the legend recorded to date.

One notes with surprise the absence of reference to previous appearance in print of MS. 2. On May 16, 1911, Mr. Duncan C. Scott presented the identical account to the Royal Society of Canada. The legend, entitled "Traditional History of the Confederacy of the Six Nations," appeared in the *Transactions of the Society*, Third Series (1911), Vol. 5, Section 2, pp. 195-246. The two publications, Mr. Scott's and Mr. Parker's, seem to be identical in all respects except that in Mr. Scott's publication an account of the ceremony called "At the Wood's